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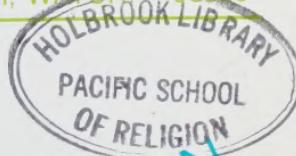
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"What I say unto you I say unto all, WATCH" *Jesus*

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RIGHT
ATTRACTION
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RELATIONSHIP
LIBERATED
SELFHOOD



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Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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"What I say unto you I say unto all, WATCH." Jesus

Right attraction, right relationship

DORCAS W. STRONG

A stable, progressive society rests on Christian values. When these moral and spiritual values undergird human relationships, a foundation is laid for enduring affection based on true attraction.

How can these values be maintained today when moral confusion seems to be affecting the lives of many people? Through responding to spiritual attraction and resisting its counterfeit.

Christian Science declares only that which reflects Spirit is truly attractive. Man, made by God, possesses through reflection all of Spirit's qualities. And it is in these that genuine attraction inheres—in goodness, purity, integrity, spirituality, tenderness, strength. As we acknowledge spiritual man to be our own true identity, we embody these divine attributes, and other individuals are attracted to us. Mary Baker Eddy, who discovered and founded Christian Science, affirms: "There is but one

real attraction, that of Spirit. The pointing of the needle to the pole symbolizes this all-embracing power or the attraction of God, divine Mind.”¹

Lasting, fulfilling relationships are established and maintained by individuals who cherish in each other such endearing and enduring characteristics as the innocence and radiance of Soul, the stability and fairness of Principle, the intuition of Mind, the gentleness and grace of Spirit, the vivacity of Life, the truthfulness of Truth, the warmth and affection of Love. “The attraction between native qualities will be perpetual only as it is pure and true, bringing sweet seasons of renewal like the returning spring,”² *Science and Health* explains.

When the attraction that draws persons together is not based on moral and spiritual values, unstable and often unhappy relationships result.

The counterfeit of spiritual attraction is termed in Christian Science “animal magnetism.” This name describes the supposititious pull exerted by the physical senses toward materiality and sensuality.

Animal magnetism draws thought away from the things of God and retards spiritual progress. Counterfeiting the attraction of Spirit, it argues that only those things cognized by the physical senses are attractive, pleasurable, and desirable. If we believe this and act accordingly, we are liable to be robbed of peace, joy, and integrity.

How can we resist the downward pull of animal magnetism? Through fervent scientific prayer. In the Lord’s Prayer, which Christ Jesus taught his disciples to pray, we find these words: “Lead us not into temptation, but deliver us from evil.”³ Urging attention to this petition, Mrs. Eddy once wrote to a student, “Pray daily, never miss praying, no matter how often: ‘Lead me not into temptation,’—scientifically rendered,—Lead me not to lose sight of strict purity, clean pure thoughts; let all my thoughts and aims be high, unselfish, charitable, meek,—*spiritually minded.*”⁴

In order “not to lose sight of strict purity” we need to acknowledge God as the only Mind, our Mind, the source of all true thoughts—and the only Life. All real communication is from

God to His idea, man. God constantly imparts thoughts characterized by purity, holiness, and wisdom to spiritual man, the true selfhood of every one of us. Since God, good, is the only Mind of man, there is no mind to suggest evil and no mind to be susceptible to evil suggestion.

What should we do if we find ourselves being drawn into a relationship that we know in our heart is not God-directed? How can we break the hold of wrong attraction?

We can understandingly affirm that man is wholly spiritual, not part material, or animal, and part spiritual. We can know there is nothing in man to respond to the magnetic pull of erroneous desires.

Man's senses are entirely spiritual, not physical. Spiritual man, governed by spiritual sense alone, is held in a state of attraction to that which is pure and holy. He is eternally drawn to Soul, the source of all true satisfaction and bliss.

We can also realize in our prayerful work for ourselves that one idea of God cannot influence another. All of God's ideas, dwelling in the realm of pure Mind, are in harmony with each other, governed and controlled by spiritual law.

If we have yielded to false attraction, can we put aside remorse and self-condemnation and progress spiritually once again? Of course we can!

In his parable of the prodigal son Christ Jesus vividly describes the welcome awaiting one who returns with genuine repentance from the wastelands of sense to the Father's house—the consciousness of God as the only Mind and Life. Rejoicing over the prodigal's return, the father said to his servants, "Bring forth the best robe, and put it on him."⁵ In Hebrew tradition the best robe signified special honor. This is the garment with which our heavenly Father clothes each of us when we recognize our spiritual status as un fallen, worthy, and beloved sons and daughters of God.

Our fidelity to moral and spiritual law protects and benefits not only ourselves but others as well. Through our consistent expression of integrity those whose lives touch ours in the home, business, church, and community may gain needed courage, inspiration, and strength to resist temptation themselves.

As we pray each day to respond to spiritual attraction alone, let us never pharisaically thank God that we are not as other men. But let us rather help to radiate the light of Christ, Truth, by seeing everyone everywhere as the spiritual idea of God, attracted only to Him. We can also know with conviction and compassion that all those seeking a way out of the darkness of moral confusion will find this light of the Christ, Truth, illuminating their path.

Christian Science assures mankind that all who walk in the light will triumph over material sense and self and be rewarded by a deep inner peace, a sense of fulfillment, and a consciousness of true worth.

¹ *Science and Health with Key to the Scriptures*, p. 102; ² *ibid.*, p. 57; ³ Matt. 6:13; ⁴ Lyman P. Powell, *Mary Baker Eddy: A Life Size Portrait* (Boston: The Christian Science Publishing Society, 1950), p. 316; ⁵ Luke 15:22.

A life hid in God

ROLF WITZSCHE

When circumstances arise that appear to spell disaster, or when sickness strikes, what peace, hope, inspiration, and strength can be found in the message from the Bible that “neither death, nor life, . . . nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord”! ¹ The Apostle Paul used these words to dramatize the transcendent security of life in and of God, as revealed by the Master. Christian Science brings additional insight; it points out why we are safe as we understand that we live in God.

Through divine inspiration and experience Mrs. Eddy arrived at the absolute conclusion that there is no reality in matter, in

evil, or in discordant situations. She reveals God as All and defines all true manifestation as God's reflection.

Because God is All, there can be no manifestation besides His own infinite self-containment; thus evil, discord, and pain, being contrary to the nature of God, are reduced to illusions—without even the substance of a puff of smoke. Besides or beyond the range of the one all-inclusive God, Spirit, and His spiritual creation, nothing possesses reality. There can be only one divine entity because this One includes all; nor can this allness be less than universally manifested. Mrs. Eddy states, "God is at once the centre and circumference of being."²

Spiritual reflection is not a matter of choice. We need always to draw nearer to God in thought. We need most, however, to understand the spiritual reality: we are already living within Him, reflecting the divine Being. In our true nature we are expressions of God, not subject to hypnotic suggestion. All that is real in our life experience right now belongs to the realm of God, good.

The Bible opens with a descriptive account of the spiritual creation; there God, Spirit, spoke, and forms appeared—forms of Spirit, Mind, not matter. God's manifestation must express the characteristics of God, infinite Mind, the source that formed it. How pure, lovely, and grand, then, man is in Science—separate from any suggestion of a material body but united with God and reflecting the forms of infinite Mind.

In his message to the Colossians, the Apostle Paul wrote, "Your life is hid with Christ in God."³ On the surface this phrase may seem to point to a need for safety. But as we begin in Christian Science to discern our own identity within the all-inclusive infinity of God, Spirit, the concept of a separate, personal existence is outgrown, and God's limitless divine nature emerges as the cause of our individuality.

As we blend our thoughts with Mind's ideas, our life is marked by increasing freedom, extending capabilities, and a great abundance of good. Christian Science translates the phrase "hid . . . in God" from a description into a definition that links our lives indissolubly with the divine allness. Speaking of God, Mrs. Eddy states, "He is all the Life and Mind there is or can be." And she

continues, "Within Himself is every embodiment of Life and Mind."⁴

God is All, but we must watch that we do not thoughtlessly tolerate beliefs in evil. To tolerate or ignore evil is a form of self-hypnosis, which would make evil seem real to us. Evils are the pseudo realities of our dreams. They cannot touch divine Truth at any point. When we deny evil's existence on the basis of all-inclusive God, good, we have begun to handle its suggestion of reality through scientific mental treatment.

Scientific mental treatment, however, does not consist of a repetition of familiar phrases. We need to *know* the truth, rising to this realization, if necessary, through a process of inspired reasoning, based on an understanding of the allness of God. When we can feel the spiritual substance of the truths the words present and gain such an overwhelming sense of safety, completeness, and freedom within God that the suggestions of discord and disease are seen as impositions, then good things begin to happen for us.

Man's complete unity with God is a solid spiritual fact, arising out of God's infinite allness and oneness. Do we not have the right to expect the manifestation of this fact? Working in Science to get a false sense of dependency on matter out of the way, we assert this right of freedom and experience Truth's reality.

How beautiful life is when we begin to see it as the illimitable expression of an infinite God! The suppositions, lies, and threats of mortality are no part of the boundless realm of Truth, and they cease to impress us as we find ourselves God's image, bearing witness of Him alone. Claiming a life "hid . . . in God" is not an attempt to withdraw from reality. Rather, it is a deeply conscientious commitment to a higher view of reality. It is a commitment to liberty, integrity, inviolable spiritual rights; a commitment to the solution of human problems and to the reflection of the brightness of God's glory.

¹ Rom. 8:38, 39; ² *Science and Health*, pp. 203-204; ³ Col. 3:3; ⁴ *Unity of Good*, p. 3.

Remember where you live!

MARY B. EKBERG

The omnipresent harmony of the one Mind leaves discord no place to enter, no space to fill, no other mind to occupy. Not a single fear, irritation, temptation, pain, or sorrow—which are all only part of the material sense of things—can ever invade man's harmony! These are scientific facts backed by all the power of God, and when understood, you can demonstrate them in your living.

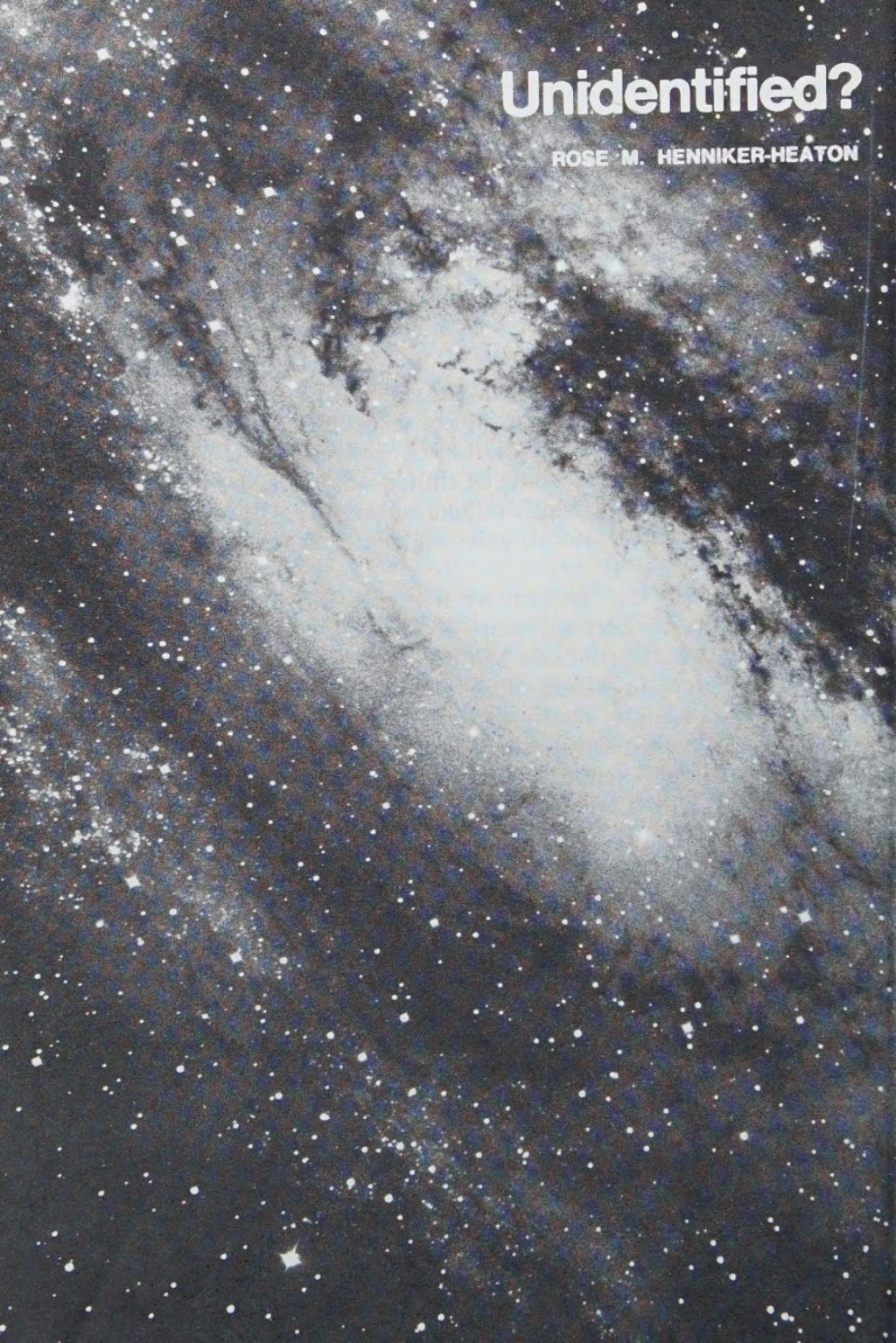
The Bible tells us, "In him we live, and move, and have our being."¹ That is where we exist—in God. The Bible also tells us that God is Love, Spirit, and Mind. So we actually live in Love, in infinite Spirit, in Mind—in the divinely mental realm, governed by God's law of harmony.

Mrs. Eddy, a devoted follower of Christ Jesus and the Discoverer of Christian Science, writes in *Science and Health*, "All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal."²

Harmonious! The entire being! Can this be true? Can this fact be applied to human experience to adjust discord? Christian Science answers that it can—when understood.

We read in *Science and Health*, "Outside the material sense of things, all is harmony."³ Man lives and moves and has his being in God, in omnipresent Spirit, in whom there is no illusory material sense, so "outside the material sense of things" is where man already is! He is dwelling in harmony, reflecting the divine consciousness. And since God is unchanging Principle, harmony doesn't come and go but is actually omnipresent and omnipotent. Each individual expression of divine Mind lives eternally in Love, manifesting harmony.

¹ Acts 17:28; ² *Science and Health*, p. 151; ³ *ibid.*, p. 489.



Unidentified?

ROSE M. HENNIKER-HEATON

Picture the natives of an undiscovered land, hundreds of years ago, standing on the shore trying to identify some large white objects appearing over the horizon. Nothing like them had been seen before. Soon they were recognized as the white sails of great ships.

When unknown phenomena appear on our horizon, we try to identify them, to place them within our own frame of reference. But often we are not immediately able to identify these new phenomena. So humanity frequently fears the unknown. Or it may be excited by the possibilities.

When unknown, unidentified phenomena appear on our horizon, what should be our response? If our response is based on material sense, we may be alarmed or excited or both. If it is based on spiritual sense, we will turn at once to the infinitude of divine Mind. Spiritual sense lifts its gaze to the measureless universe of divine Mind, within which is found the spiritual reality and identity of all things. In Isaiah we read, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might."¹

Utilizing spiritual sense, we will not be afraid. If what appears on the horizon is good, we will know it to be some manifestation of divine Mind, and in due course we will understand its identity. If what appears is unlike the goodness of Mind, it cannot harm us and will be removed in the best possible way as we realize Mind's supremacy.

Unknown phenomena face us all the time. Take the appearance of a new and surprising friendship. Perhaps this new friend will change our accepted life-patterns. Perhaps we will be forced to leave our well-trodden paths of habit and thought. Can we face this? Equally, can we afford to run from the challenge simply because what we see there is unknown, unidentified to us? Perhaps it is impossible for us to shut our eyes to the challenge. Then what can we do? Open them to what spiritual sense, based on the all-comprehension of Mind, is ready to show us. If this new thing is good, it will only bless. If not, it will fade out naturally through the understanding that good alone is an actual part of man's existence.

The unknowns facing humanity at this time range from unexplained phenomena in the skies to the appearance of unexplained diseases. Take the former. Are they extraterrestrial visions? Are they material occurrences of nature not yet understood? Or are such sightings due to some self-mesmerism of the human mind?

Even if we hold strong individual opinions about this, we do not really know yet. But through Christian Science, the Science demonstrated by Christ Jesus, we are able calmly to view it all in the light of spiritual sense.

As the white sails on the horizon brought news of another continent to those watchers on the shores, so we may be about to learn more still about our universe. We may come to identify these phenomena. Perhaps they are fairy tales of the human mind. If so, many people will have been entertained by theories about them. Fairy tales have had their place in literature because they have hinted that there might be more under a leaf than can usually be seen. If what are called UFOs are akin to fairy tales, they have also served to jolt human thought from some of its accepted assumptions.

What has all this to do with spiritual sense? Simply this. New and unforeseen things appear more and more frequently. If we stand steady in spiritual sense—that is, in the understanding of God, Spirit, as All-in-all—we will remember Mrs. Eddy's assurance, "As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible."² "More correct views of God and man" can bring only good into our view. That is why we need not fear.

At the other end of the scale from the immensity of space are the infinitesimals. Tireless research into these entities is conducted by physicists, chemists, and biologists. From some of this research may emerge discoveries that make human living more efficient, more comfortable.

But what of the search for unidentified microorganisms and viruses, for the causes of unexplained diseases? If one of these is identified and named, still more appear, it seems. How does spiritual sense view this?

Are these the objects of God's creation that are appearing? No, even though those who research them are sincere in their ef-

forts to benefit humanity. But this research is not the activity of spiritual sense. Healing of diseases that are attributed to such microorganisms has often resulted through the action of spiritual sense. Healing has come when it was understood that infinitesimal forms of life and substance are included in God's creation. These are wholly spiritual, manifestations of the divine nature, and so are a blessing to man. On the other hand, if entities are material and harmful, they do not exist as facts of reality. When touched by spiritual sense, such beliefs have no choice but to vanish, because they are unknown to the all-knowing Mind and to its manifestation, man.

Such spiritual reasoning will help forestall the appearing of strange and unidentified diseases. It will prevent the evolution of morbid images in the conscious or unconscious human mind. It will clarify thought so that only good can find environment in which to develop.

The unknown will always be fundamental to material sense. But not to spiritual sense, which perceives divine reality. Divine Mind identifies its own manifestations from the infinitesimal to the infinite. Not one can escape this right identification. As Mrs. Eddy writes, "Mortals may climb the smooth glaciers, leap the dark fissures, scale the treacherous ice, and stand on the summit of Mont Blanc; but they can never turn back what Deity knoweth, nor escape from identification with what dwelleth in the eternal Mind."³

The timeless unfoldment of every form of reality dwells in the eternal Mind. In what seem to us to be the farthest galaxies, the laws of God prevail just as they do here. Nothing can come to us that will not be subject to these laws.

The Mind that forms all, names and identifies all. Fresh forms of good will appear throughout eternity to be recognized and delighted in. Nothing will forever remain unknown, unidentified, as Mrs. Eddy shows us in her definition of "unknown." It begins, "That which spiritual sense alone comprehends, and which is unknown to the material senses."⁴ How reassuring to us as we scan through spiritual sense the far horizons of human existence!

¹ Isa. 40:26; ² *Science and Health*, p. 264; ³ *Unity of Good*, p. 64; ⁴ *Science and Health*, p. 596.

Liberated selfhood

NANCY H. MINTER

Do you have a friend who is intelligent, trustworthy, and responsible? One you'd describe as having business acumen and honorable dealings? Who, at the same time, is charitable, understanding, strong, wise, and joyous?

Perhaps you do know someone who fits this description. Is this someone—this friend—a man or a woman? Were a quick survey possible, it would probably cite roughly an equal number of men and women. Yet the qualities mentioned are from a biblical description of a virtuous woman.¹

But should we limit such qualities to women? Or should we label certain other qualities considered to be masculine “for men only”? Charity, intelligence, wisdom, and so on are universal qualities, free for each one of us to express in our own individual way. The myth that because of one’s human sex only certain qualities of thought are possible or desirable must be cleared away. In its place, Christian Science defines true manhood and true womanhood as purely spiritual, reflecting all the qualities of the universal Father-Mother God.

Written by an observer
at a recent nationwide
conference on women's
affairs.

This definition of individual spiritual selfhood including all God’s qualities is the answer to the widespread search for identity, equality, and worth. Reasoning from the premise of spiritual identity provides a practical, healing approach to current issues regarding human rights, sexual discrimination, and the varied aspects of the women’s movement.

Spiritual selfhood, based on the spiritual creation recorded in the first chapter of Genesis, is the real nature of each one of us. There is no mention of matter in this creation. It is the revela-

tion of unfolding ideas in which man—male and female—is included: "So God created man in his own image, in the image of God created he him; male and female created he them."² Referring to this verse, Mrs. Eddy writes: "To emphasize this momentous thought, it is repeated that God made man in His own image, to reflect the divine Spirit. It follows that *man* is a generic term. Masculine, feminine, and neuter genders are human concepts."³

Mortal, human identity, male or female, is a restrictive, false concept. The good and pure aspects of womanhood and manhood are actually spiritual qualities rather than sexual traits. Spiritually, we include both male and female qualities, because we individually reflect all of God's qualities. This is our true identity, the right sense of completeness.

Christ Jesus presented humanly a perfect balance of spiritual qualities derived from God. His compassion for the sick and sinning was accompanied by unquestionable authority in healing their infirmities. His answers to the Pharisees were at the same time wise, courageous, and humble. While aware of the deceit, envy, and ingratitude around him, Jesus loved—not with a Pollyanna love, blind to sin and hatred, but with God's love, which includes discernment. He recognized error, rebuked it, and realized no power but God, good.

Jesus' authority came not from masculine will but from his understanding of God as Father of all. The love he expressed flowed naturally from his knowledge of God as Mother, tenderly caring for each of Her children. God—cherishing, protecting, supporting, strengthening, directing, maintaining man and expressing in each individual all good, spiritual qualities—was the basis of the selfhood Jesus demonstrated.

True selfhood is demonstrable for each of us even when we encounter deceit or discrimination. Years ago a Christian Scientist was in a position of command in what was at that time considered "man's work." She was trained, qualified, and experienced, but her authority was challenged on every side. She began to resent the suggestion that her job would be ten times easier if only she were a man.

Turning to her understanding of God and His spiritual cre-

ation, she rejected the concept of man or woman as a human personality with stereotyped sexual characteristics. She saw herself and others as Mind's idea, reflecting Mind's sovereignty as well as its perception. It was not possible for her to reflect only half of the elements of Mind, nor was this possible for the men she worked with. All, she saw, were complete ideas in divine consciousness, God. She studied Mrs. Eddy's statement, "When the divine precepts are understood, they unfold the foundation of fellowship, in which one mind is not at war with another, but all have one Spirit, God, one intelligent source, in accordance with the Scriptural command: 'Let this Mind be in you, which was also in Christ Jesus.'"⁴

As she persistently lived this spiritual view of each person she met, the situation changed. She was able to contribute in a natural way; her ideas were respected. The discrimination had vanished.

Now, this woman did not become masculine in her dealings with the men. Nor did she take on any physical male characteristics. Because her feeling of completeness was founded on spiritual selfhood, no human aspect either of masculinity or femininity was involved. Every element of her spiritual selfhood, she glimpsed, was derived from divine Mind and totally devoid of matter—of material birth, hereditary beliefs, psychological processes, or physiological laws. Actually, her womanliness was enhanced with a quiet confidence and inner conviction of true worth, in accordance with Mrs. Eddy's statements: "Give up the belief that mind is, even temporarily, compressed within the skull, and you will quickly become more manly or womanly. You will understand yourself and your Maker better than before."⁵

True liberation, then, is an individual event for male and female alike. It is the exchange of a merely human concept of identity for the spiritual. Such liberation is the replacing of sexuality/personality by mature spiritual selfhood. The inevitable result is freedom from the effects of material theories and the progressive proving of what and who we really are.

¹ See Prov. 31:10-31; ² Gen. 1:27; ³ *Science and Health*, p. 516; ⁴ *ibid.*, p. 276; ⁵ *ibid.*, p. 397.

“ . . . in the classroom, in Sunday School . . . in the home . . . or in a business environment . . . ”

Right motives in teaching

MARK S. DORFMAN

What makes an individual a good teacher? Above all, right motives. Also, such things as the ability to express oneself clearly and demonstrate one's knowledge of a subject, the ability to evaluate learning perceptively and fairly, the ability to encourage and inspire others to learn, and an unquenched desire to learn oneself. Whether we do our teaching in a classroom, in Sunday School, in the home to our own children, or in a business environment, these qualifications can be gained by each of us through an understanding of Christian Science.

Mrs. Eddy, the Founder of the Church of Christ, Scientist, was a good teacher, as one might expect a successful religious leader to be. Regarding motives for teaching she states, “Love for God and man is the true incentive in both healing and teaching.”¹

A teacher sometimes faces situations where loving the learner requires effort. Unruly classes, belligerent individuals, laziness, and other problems can make teaching difficult and unpleasant. All these problems, however, can be solved by applying the rules of Christian Science.

The Christian Scientist approaches such problems by looking beyond the material picture of disorderly mortals to see the spiritual fact. For example, a disorderly classroom can be seen as representing a denial of Principle. Christian Science teaches that God is Principle and that God is omnipresent. If these two statements are true, what possibility is there for unprincipled, disorderly behavior? Obviously, in absolute Truth there can be no such error. And to the extent one understands this, the human discord is healed.

The same approach can be used by the teacher with respect to

individual behavior. Defiance and stubbornness can be recognized as a denial of the allness of Love. John tells us, "God is love,"² and this truth, when combined with the teaching of the first chapter of Genesis that man is the image of God, eliminates the possibility of there being an unloving mortal, whether student or teacher. The teacher who denies the reality of the material error and acknowledges the spiritual fact is not merely performing a mental exercise. He is bringing the power of divine Truth, God, to bear on the human situation, and healing results should be expected.

While the teacher is not required in Christian Science to love bad traits exhibited by a mortal, the declaration and acceptance of the scientific facts of the situation make it possible for him to see and love the individual whom God has created to reflect Him. In my experience many student/teacher problems have been solved when the student has perceived my appreciation of his God-given individuality.

A good teacher must convey knowledge to pupils in such a way that the learner can understand it. In performing this potentially difficult assignment, the teacher is greatly aided by understanding the source of his ability to express himself. God, Mind, is creative. And as God's reflection, man reflects Mind's creative ability. So the teacher's ability to express himself is God-given, but this needs to be understood. Moses, who led and taught the children of Israel, was reluctant at the start to speak to Pharaoh. He was concerned about his lack of eloquence and of speaking ability. In Exodus we read: "And the Lord said unto him, Who hath made man's mouth? . . . Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."³

Loving the learner blesses the teacher by providing him with the necessary strength and freedom to express himself. Love of God and man also provides the inspiration, the illumination, the teacher needs to plan and prepare good lessons. Mrs. Eddy states in *Science and Health*: "Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action."⁴ The love that blesses the learner must also bless the teacher.

Evaluating learning by testing can be challenging for teacher

and student. A good examination enables both to determine what has been learned and what has not been learned. I have often found Christian Science useful in the task of discussing an examination with a student who has performed poorly on it. A pupil's resentment of the teacher, self-condemnation, and other errors may need to be uncovered, and through Science the teacher can destroy his own belief in their reality. Also, the error that led to the student's poor performance must be lovingly pointed out to him. Again, *Science and Health* brings us back to the importance of right motives in dealing with such problems. "You uncover sin, not in order to injure, but in order to bless the corporal man; and a right motive has its reward."⁵

Recently I was faced with a trying situation in which some discontent began to grow between my students and me. The class was large, almost double what it had been a few years before. A change in the academic calendar required that classes be in session from late August until two days before Christmas with virtually no break. Toward the middle of the semester my joy in teaching disappeared, and physical weariness was frequent.

When I applied my understanding of Christian Science to the overall problem, the depression and weariness yielded rather quickly. Simple truths, such as the fact that man as Mind's reflection cannot be depressed because he is upheld by God, were substituted in thought for the false evidence of the physical senses.

The change in the class came more slowly. Some contentiousness continued to the final days of the semester. However, the full extent of the healing was revealed after the semester was over. When I was reviewing the final examinations with the students on an individual basis, each one politely expressed satisfaction with what he had learned. Though the grades were disappointing in a number of cases, no unhappiness was expressed by either students or teacher.

A great deal of what the Bible records about Christ Jesus' work deals with his activity as a teacher. Jesus taught by direct statement, by parable, by demonstration, and by example. He knew his students' exact needs and supplied them. When one of his disciples asked, "Lord, teach us to pray,"⁶ he did not deliver a lecture on the theory of prayer; he gave them what has since been

called the Lord's Prayer. On other occasions he used parables, when they were the best means of reaching the people's thought.

Always Jesus' works gave force to his words. It was his example, as well as his words, that inspired others to follow his teachings. The importance of the example set by the teacher, regardless of what subject he is teaching, cannot be overstated. As teachers put on more of the Mind of Christ, it is inevitable that they will become better, more inspired, more inspiring teachers.

Good teaching benefits everyone: learner, teacher, and society. Being a good teacher may present problems, but right motives and the truths of Christian Science provide the solutions.

¹ *Science and Health*, p. 454; ² I John 4:8; ³ Ex. 4:11, 12; ⁴ *Science and Health*, p. 454; ⁵ *ibid.*, p. 453; ⁶ Luke 11:1.

"He healed"

What Christ Jesus' career means to us

RICHARD C. BERGENHEIM

What is more stirring than spiritual discovery? Whether we experience a gentle awakening or a flash of ideas, spiritual discovery is healthful and rousing in its affirmation of our unity with God, our Father.

But what do we do when our consciousness is cloudy, overcast, muffled under a heavy blanket? I have often found that a fuller appreciation of Christ Jesus' mission has freed me from a sense of spiritual dullness; from the feeling that spiritual ideas are intangible or abstract; from that querulous feeling that they don't apply to me. Jesus himself said, "I am the way, the truth, and the life."¹

Spiritual ideas are concrete. They deal with facts, not suppositions. Divine Truth understood is a mighty power in our lives. Beliefs, theories, hypotheses, suppositions, lack the authority and

might of Truth. Christian Science proves that the inspiration flowing from Truth never deceives nor cheats. It always brings healing and it proves true. The greatest demonstration of this can be found in the life of our Way-shower, Christ Jesus.

The significance of his life becomes clearer as we discover the enormous spiritual implications of his career. We need to study the Gospels. This study satisfies the hunger to know the purpose of life. Touching the hem of Jesus' garment, we discern the Christ, Truth, which instills in us a yearning to follow in our Master's footsteps.

What is it about the contemplation of Jesus' career that pierces dullness, moodiness, apathy, despondency? Isn't it that our Master showed us that spirituality is vital, life-giving, and life-restoring? And isn't this augmented by the proof Christian Science has given that this spiritual force, this Christ-power, is eternal, present now to resurrect our own understanding?

Christ Jesus' resurrection proved conclusively that his work was governed by divine Principle. His healing work was not the result of charisma or personal magnetism; it was the outcome of neither human will nor blind faith; it was no form of chicanery or mass hypnotism. It was the Christ-power, bearing witness to the reign of divine Love and Truth, that enabled him to heal. Our Leader, Mrs. Eddy, writes in *Science and Health*: "His purpose in healing was not alone to restore health, but to demonstrate his divine Principle. He was inspired by God, by Truth and Love, in all that he said and did."²

Doesn't this give us a hint of the possibilities of being? A fresh spiritual breeze clears out cobwebbed thinking. The life-restoring, life-propelling power of Truth and Love governs all life, our life. Through studying our Master's life and the revelation of Christian Science, we learn the real facts of being.

Christ Jesus' resurrection and ascension proved to the ever-faithful Mary and to doubtful Thomas that God is the Father of all life and that His power is supreme. Jesus revealed both the might and presence of Spirit. This act brought Pentecostal inspiration to the disciples and continues to do so today as its import dawns on and shines in our thought.

What else does a study of the Master's life bring us? It brings us face-to-face with our own divine sonship. It teaches us to ac-

knowledge and cherish our sonship. Instructing us how to pray, Jesus began the Lord's Prayer, "Our Father which art in heaven."³ And following his resurrection he sent Mary to tell the disciples, "I ascend unto my Father, and your Father; and to my God, and your God."⁴ God is our Father and Mother. As this understanding grows and blooms, we respond to His love for us. We feel loved.

Doubt and fear are the enemies of spiritual awakening. They cannot be appeased; they must be destroyed as Jesus destroyed them. He healed. He healed fevers, diseases, leprosy, and dropsy. He restored sight, speech, and hearing. He restored the withered and bent. He raised the dead. His faithful disciples followed his example.

Now, Christ Jesus was emphatic in his assertion that this was the work of Spirit. It was not a personal power; it was the power of God revealing the harmony of being. Jesus knew that nothing could mar the perfection of God's creation. Christ Jesus was impelled by divine Truth, Life, and Love to lift mankind out of its mortal trappings and to show us our spiritual identity.

Has this Christ-power ceased to be? Has it waned or become less potent? No, it remains intact forever.

The disciples took the news of the Saviour's life throughout the known world. It created great stirrings. It gave new meaning to people's lives. These people were touched by the Holy Ghost. Mrs. Eddy defines "Holy Ghost" in *Science and Health* as "divine Science; the development of eternal Life, Truth, and Love."⁵ Study of our Master's life brings an ever-growing measure of the Holy Ghost into our lives. The inspiration of the Holy Ghost is not transitory enthusiasm; it shows the action of spiritual sense. Mrs. Eddy writes, "Spiritual sense is a conscious, constant capacity to understand God."⁶

One cannot be a Christian without loving Christ Jesus. A growing appreciation of his lifework consistently inspires. Talking to the Samaritan woman Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."⁷

¹ John 14:6; ² *Science and Health*, p. 51; ³ Matt. 6:9; ⁴ John 20:17; ⁵ *Science and Health*, p. 588; ⁶ *ibid.*, p. 209; ⁷ John 4:14.

Double standards

Lorna Friend

I've written this as my son, Kent, tells the story, in his own words:

I came home really mad. Somebody had ripped off my navy-blue down vest from my gym locker while I had been having a wrestling team picture taken. The coach said, "Tough luck." He didn't think I would ever see it again. How could I pick out my vest from the dozens of guys wearing the same color?

When I steamed off to my mom, she told me to get over being angry, as I couldn't think straight until I did. She mentioned the lines from a hymn, "God could not make imperfect man/His model infinite,"¹ and we talked about double standards. How could I expect the students at the high school to express the standards of God's perfect man—to think and act with truthfulness and integrity—if I didn't work at expressing Truth myself?

I thought about some of the things I had done lately. I was guilty of the same thing. I had taken home a school track sweat shirt and a couple of towels. Why should I think it was OK to take school property but get so upset when my own things were taken? I went to bed thinking about that. One thing I knew for sure, I must return the school property.

Next morning when I got to school a boy handed me the vest. He had found it lying in front of my school locker, picked it up, and saved it for me. If someone had walked past wearing the vest I couldn't have identified it to claim it, as the label had been cut out. Really the best protection anyone can have is to be perfectly honest himself.* I saw something of God's perfect man that day.

¹ *Christian Science Hymnal*, No. 52.

*Editors' Note: Mrs. Eddy writes, "Honesty is spiritual power" (*Science and Health*, p. 453).

Insight

Insight comes
in that infinite instant
when time and space
dissolve into
just knowing
that
God is.

It is
the still
positive
conviction
shouting in consciousness that
when
cosmic delusions of
past/future time
where
mesmeric illusions of material
place/space
seem to be
there
Spirit, God,
is!

CARLEY CRAIG



GEOFFREY J. BARRATT

Editor

NAOMI PRICE

Associate Editor

NATHAN A. TALBOT

Associate Editor

Testimonies that heal

"One thing I know, that, whereas I was blind, now I see."¹ Only a dozen words, eleven of them monosyllables, but they constitute one of the most famous testimonies to the power of the Christian method of healing ever delivered.

The man who testified in this way had been born blind, and Christ Jesus healed him. He was undoubtedly grateful, and despite the Pharisees' hostile questioning about the healing and about the man who was responsible for it, he spoke up in his own spontaneous, straightforward way, refusing to be deterred by the threatening attitude of Jesus' enemies. As a consequence, he has been an inspiration to successive generations of Christians ever since, assuring them of the undeniable healing power of the Christ, Truth, and the rightness of publicly acknowledging blessings received.

"Testimony in regard to the healing of the sick is highly important," writes Mary Baker Eddy in the *Manual of The Mother Church*. "More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases' (Psalm 103:3)." ² It is not surprising, then, that both written and oral testimonies have a vital role in the experience of Christian Scientists today. Opportunities are constantly provided for them to tell of their own healings. They can regularly read and listen to other people's accounts of healing in the Christian Science periodicals and at the Wednesday testimony meetings. Every week there is new evidence of the power of the Christ, Truth, to heal all kinds of disease and discord. Every week fresh expressions of gratitude from those healed can be expected.

There is no formula for either written or spoken testimonies.

All testifiers are right to express themselves in their individual ways rather than trying to emulate others. At a testimony meeting some people will speak convincingly as simple witnesses to the practical nature of the spiritual application of Truth. These speakers' gratitude and desire to praise God are evident as they say in their own words: Whereas I was sick, or blind, or poverty-stricken, or unhappy, now I am well and active and able to discern the satisfying presence of good with me always. These people scale "the pinnacle of praise" by showing in their sincere joy that they now know through the message of the Christ as revealed in Christian Science that they abundantly possess all the spiritual qualities needed to ensure constantly developing happiness and fully satisfied living. With conviction they can say they have proved it.

Others may go into more detail concerning the modus operandi of Christian Science treatment and the specific Christly thoughts that resulted in their healing. They may explain that the condition of the physical body is the objectification of mortal thought; so, when false beliefs are corrected through spiritual understanding of God's eternal law of harmony, healing is sure to follow. This, they may say, is why they themselves are well and strong today.

Explanations such as these can be very helpful. Listeners can learn from them how to apply the law of God for the solution of their own problems and for helping others. People who have regularly attended Christian Science churches for several years look back in wonder at the valuable lessons they have learned at the Wednesday meetings. They know that much of their present dominion and well-being is due to the inspiration and education they have received through the testimonies they have heard.

Both types of testimony are effective as expressions of praise to God for His mercy and goodness, and as recognition of His healing power. But scaling pinnacles is not usually done casually. Whatever their nature, pinnacles generally require effort, courage, and assurance to attain—and preparation. Even the most expert of mountain climbers is likely to plan ahead before setting off to the highest peak. He may have the skill and strength and expertise to tackle the climb spontaneously, but wherever possible

he is likely to plan the route, get the right equipment, and prepare both mentally and physically for the journey.

The same applies to scaling "the pinnacle of praise" at the Wednesday evening testimony meetings. Many Christian Scientists go to church spiritually prepared to speak if the opportunity occurs. They know they need prayerful preparation if they are to respond at the right moment and in the right way to the inspiration that may urge them out of their seats to bear witness to God's power. They pray that they may have the words to say and that their motives for saying them will be pure and selfless, for they know that only if they are prompted by divine Principle rather than by personal sense can God's purpose to make His deeds known among the people be truly fulfilled.

The testimony that "scales the pinnacle of praise" does more than rehearse an instance of healing and express the speaker's gratitude for it. It does more than encourage others to look to God as "a very present help in trouble."³ It is itself a healing power. It elevates the thought of those who hear it so that they feel the joy and inspiration of Truth's presence. And as their thought is thereby touched to spiritual reality, they, too, are healed.

NAOMI PRICE

¹ John 9:25; ² *Man.*, Art. VIII, Sect. 24; ³ Ps. 46:1.

Getting going

Sometimes getting going is the hardest part of getting a job done. Once we begin, the work often flows along smoothly. But making that initial start can occasionally be tough. We might sympathize with the writer of Ecclesiastes, "Better is the end of a thing than the beginning thereof."¹

It may seem that a project is difficult to start because we think we are going to dislike doing it. Or we may not feel adequate. Or we simply may not know where to start. But aside from these excuses, there is a fundamental reason for the delay.

Underlying the whole effort to start is the basic human belief in

a beginning—that there has to be a starting point. If an activity begins from a point that has no prior momentum, getting going can be a challenge. An engine has to work especially hard when it first moves the car, the plane, or the train into action. Then the forward motion helps carry it along. In a similar way, tackling a major assignment can require a lot of energy to bring it off the ground. Someone setting out on a new venture such as starting a business may feel the strongest demands as the business gets on its feet. It may be arduous to start the housecleaning or even get up in the morning!

But do we need to be bound to the concept that it is hard to get a project moving? Is there an effective answer to this limiting human belief? Christian Science shows us that an answer is at hand. The practical teachings of this Science reveal that a proper understanding of God is directly related to meeting all human needs—including getting us going when the starting seems slow.

God is not some kind of super human that forces us into action when we turn to Him. He is the one, ever-present, infinite Mind, who is the very source of all activity. Mrs. Eddy declares, “Mind is perpetual motion.”² The difficulty we may have in initially moving a project forward stems from a wrong assumption—the belief that right activity *begins*. This mistaken assumption is what holds us back. The motion of divine Mind never has a starting point that needs an initial push. Its activity is unending—and unbeginning. Mind’s motion is constant. Its activity never includes an initial struggle or effort to be expressed. Mind simply maintains the perfect continuity of being.

The universe of Mind is spiritual. This is the only reality of existence. Mind’s ideas—whole and perfect—move in accord with the nature and essence of perfect consciousness. While we may—through the physical senses—perceive our lives and activities to be material, the fact is that true being is entirely spiritual. As we admit the essential spiritual nature of all thought and action, our day-to-day lives function more smoothly. When we recognize that all motion is really a constancy, impelled and sustained by divine Mind, we will not find ourselves struggling to get a worthwhile project rolling.

The human project is secondary. Our first goal is the discovery

of the enduring activity of every spiritual idea. And every such idea is included in and expressive of Mind's allness. If we perceive *ourselves* as the source of some needful action, we are taking on the responsibility of divine Mind. It is our gratitude and love for unimpeded action that opens the way for a smooth and consistent unfoldment of the human activity. But the key point is that the operation and fulfillment of God's entire creation is forever fully active. Mrs. Eddy explains, "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action."³

Sometimes we reach a point when the work we have avoided can no longer be put off, and so with mortal determination we put our nose to the grindstone and do it. But this approach brings us no closer to God. It fails to reveal the grand and constant activity of Mind. It obscures the joy of conforming to God's will—carrying out His good purpose.

When we are inspired by the Christ, we have done more than accomplish an appropriate human task. We've done even more than glimpse something of the activity of Mind. We have lifted at least a measure of the weight from thought claiming that beginning a human task is often a difficult burden—wearing us even to think about it. Mrs. Eddy writes: "Mortals have only to submit to the law of God, come into sympathy with it, and to let His will be done. This unbroken motion of the law of divine Love gives, to the weary and heavy-laden, rest."⁴

We never need to dread or delay tackling a project that needs doing—one that we haven't yet mustered the energy to undertake. We can approach it with the realization that every right quality embraced by the project is already in full and uninterrupted action in the realm of Mind. Spiritual qualities don't need to get going. They are constantly in action. Conforming consciousness to this fact dissolves what seems to be delay, procrastination, foot-dragging, or dislike. As those mental elements dissipate, we begin to find our lives coming into agreement with the vitality and activity of Mind.

NATHAN A. TALBOT

¹ Eccl. 7:8; ² *Science and Health with Key to the Scriptures*, p. 240; ³ *ibid.*, p. 283; ⁴ *Miscellaneous Writings*, p. 208.

“As cold waters
to a thirsty soul,
so is good news....”

Proverbs 25:25

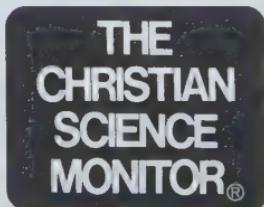
In Bible times, people thirsted for good news—news of peace among nations, relief from drought or famine, healing of disease and discord.

Today mankind still thirsts for good news despite the claim that reports of war, gossip, and tragedy seem to sell newspapers.

The Christian Science Monitor reaches out to cultivate and to assuage this thirst for *good* news. It makes sure readers hear about the progress, the cooperation, and the caring—the good activity that is happening around the world.

At the same time, the Monitor doesn't ignore the conflicts, injustices, or wrongdoing. But instead of dwelling on them, the Monitor cuts through problems to reveal the hopeful elements that always exist and to point out the paths toward solutions.

So just as the proverb indicates, the reader comes away from the Monitor refreshed and ready to respond. You can quench your thirst for such good news by subscribing to this world newspaper through your Circulation Representative or any Christian Science Reading Room.





Testimonies of Christian Science Healing

My first healing in Christian Science came about in the following manner. I had been a sickly child suffering from lung fever from the age of five months to seven years. When my daughter was six years old, we traveled about the state of California, where she performed in theatrical events. I carried about fifty dollars worth of medicine with me all the time. For about ten days I suffered great pain in breathing and was getting desperate. A neighbor stopped by to see me and said that if I would give her a nickel she would telephone a friend who was a Christian Science practitioner to come and see me, and that I could be healed. In about twenty-five minutes the practitioner came. She asked me if I believed in the existence of a Supreme Being. I told her yes. Later a friend came into the kitchen and saw all the medicine bottles empty and lined up on the windowsill. I had poured the medicine down the drain, as I knew that I was healed and wouldn't need it anymore. I suffered a relapse when I let a letter from a friend upset me. The practitioner explained that unhappiness was no part of God's being nor of man's being in His likeness. I learned how to love and was well again. This took place fifty-one years ago and I have been completely free.

I have had many helpful experiences that prove the Bible statement (Isa. 65:24), "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

Every morning when I waken, I know that "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

When my grandson was five days old, it was said that he was dying. My daughter called me in California from Pennsylvania, and I called a Christian Science practitioner to pray for the child. The next morning I was so happy that I was singing praises to God at the top of my voice. I later learned that this was when the baby was completely healed.

Mary Baker Eddy tells us (*Science and Health with Key to the Scriptures*, p. 427), "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual." When we follow, acknowledge, and obey this truth, divine Mind's law of harmony is brought into operation in all the details of daily life. God's law is supreme, and we are subject to it. This makes His law of harmony effective in everything we humanly experience, and the consequence is healing.

I have been a member of The Mother Church for thirty-seven years and have had the blessings of class instruction. The Christian Science periodicals bring me added blessing and inspiration. I am most grateful for an understanding of the Bible and of *Science and Health* and pray to gain more understanding of this "pearl of great price."

(Mrs.) HAZEL A. BROWN
Tucson, Arizona



I am a living witness to the fact that, yes, Christian Science can set and can heal broken bones without the help of a surgeon! This is my answer to one of the questions most frequently asked about our religion, "How does Christian Science handle broken bones?"

Here is my story! Last year, the day before I was due to leave for the West Coast to see my son graduate, I slipped and fell on our basement floor, breaking bones in my elbow and my shoulder. The breaks were obvious. I immediately got up, declaring truths that I knew and called a Christian Science practitioner. He lovingly reminded me of what Mrs. Eddy says about broken bones (*Science and Health*, pp. 401-402): "Until the advancing age admits the efficacy and supremacy of Mind, it is better for Chris-

tian Scientists to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while the mental healer confines himself chiefly to mental reconstruction and to the prevention of inflammation. Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last acknowledged."

It did not take me long to make up my mind to rely entirely on Christian Science alone to set the bones and do the healing. In my case, it just seemed right for me to heal this condition through Christian Science treatment rather than having the bones set by a surgeon. The practitioner agreed to pray for me, and I continued to pray also.

As I was planning to leave the next day, the concern over the urgency of time had to be handled, and I remembered the Bible verse (II Pet. 3:8), "One day is with the Lord as a thousand years." While the pain quickly left, my arm and shoulder were useless, and I did support the arm with a small sling. With the help of loving church friends and particularly a dear Christian Scientist who went with me, we left according to schedule, and we not only went to California but spent a week in Hawaii and a week in Oregon.

This was not a quick healing but a beautiful growing period, and I had lessons to learn, particularly patience.

When I got discouraged I effectively used Mrs. Eddy's poem (*Poems*, p. 69):

Father-Mother good, lovingly
Thee I seek,—
Patient, meek,
In the way Thou hast,—
Be it slow or fast,
Up to Thee.

My progress came gradually. First, I dispensed with the sling, and soon I was driving my car. It was indeed a happy day when I could zip up my dress by myself. The healing was complete. And so we grow!

I am deeply grateful for this period of healing and growth in spiritual understanding and for the loving help of the practitioner. I shall never cease to be grateful for the inspiration of class

instruction and for all the other blessings that I have had through my study of Christian Science. These blessings include serving in many church offices, excellent education for my children, supply, over and above my expectations. I am especially grateful for divine Love that surrounds me every place I go, north, south, east, or west!

(Mrs.) VIRGINIA O'LEARY DEGNAN
Belleville, Illinois



About fifteen years ago, while singing a strenuous role in a musical performed in an outdoor theater-in-the-round, I was stricken with severe asthma attacks. When I finished the engagement, although the attacks of asthma were healed through Christian Science treatment, I felt I had torn something in my throat. Each time I tried to sing I would have a coughing spell, followed by an unnatural sensation in my throat. This persisted through the years. I prayed for a healing in a desultory way, but I never really faced the situation with consistent prayer.

Early last year, after I had returned from a particularly inspiring meeting of my Christian Science Students Association, I was asked to appear in a well-known club. I realized that this was an opportunity to sing praises unto a glorious God who has blessed my entire life with good. I put away all self-conscious, egotistical fear, beliefs of age and lack of stamina. My one objective was to glorify God through my singing, which was a God-given talent. Like the Psalmist, I sincerely wanted to "make a joyful noise unto the Lord" (Ps. 98:4). I tried to concern myself with gratefully giving to an audience, rather than getting applause or reward.

I acknowledged my perfection as an idea of God and knew that the opportunity to sing again publicly was the result of the spiritualization of thought that came about through the study of Mary Baker Eddy's magnificent statement (*Science and Health*, p. 494), "Divine Love always has met and always will meet every human need." Surely our human need is to learn more of God.

My opening at the club was considered a great success. Though I sang two shows nightly, there was never a problem with

my voice, despite the fact that I had not sung publicly in fifteen years, nor had I vocalized or studied during that time. The newspaper reviews remarked that I sang as well as I had twenty-five years before.

I should also like to tell of the protection I received last spring when I was alone in my apartment. The doorbell rang, but as I was deeply engrossed in the study of the Bible and *Science and Health*, I did not answer the door. A few moments later I walked into my bedroom and found a strange man standing there. As I had been intently studying the ninety-first Psalm that day, I immediately realized that I was "in the secret place of the most High." I felt no fear, and I calmly said to him, "You don't belong here. Get out." The man ran past me and out the front door, which he had jimmied open. I was deeply grateful for the sense of the presence of the Christ in my consciousness and for the fact that there was no aftermath of shock.

For a lifetime of healing and a purifying of consciousness I am profoundly grateful to God; and for Christ Jesus, the Way-shower, and for Mrs. Eddy.

(Mrs.) JUNE CARROLL
New York, New York



As an individual who had the joy of being raised in a home environment of Christian Science and has benefited from its infinite blessings for over fifty years, I wish to humbly express my gratitude with a written testimony.

I have had many proofs of God's continuous care and protection in my daily experience. So-called childhood diseases, colds, sprained ankle, hernia, a crushed toe with broken bone, and other physical disorders were healed through the application of the Christ, Truth, as learned through the study of Christian Science. Some healings were instantaneous, and others came only after a deeper digging for a clearer understanding of God, Love, and man's relationship to Him as an idea in Mind.

An understanding of God in Christian Science meets every human need. I have been able to prove its healing power in working

with the public for some twenty-six years. I have had ample opportunity to see misunderstandings, hatred, rivalry, and dishonesty healed through a clearer understanding of man as the reflection of God, the only Mind. The acknowledgment of only one Mind helped to clear the way for successful communication to take place. Harmony replaced discord, and lasting friendships have been the result of many of these experiences.

Last year I had been putting up with a pain in my neck for some time. I had not done any specific praying about this condition until one day I realized that in addition to the pain in my neck, I was allowing my thought to be cluttered intermittently with symptoms of congestion in my chest, causing difficulty in breathing and pain in my side. Right then I decided that mortal thinking had gone far enough and that I must awake from apathy and laziness and get my thought where it should have been all the time—on God and His creation, spiritual and perfect. We learn in Christian Science that our daily experience is the manifestation of our thinking. I had been taking in a lot of false mortal suggestions about man that now needed to be rooted out of my thought and destroyed.

I began to study different passages from the Bible and from *Science and Health* by Mrs. Eddy, seeking to hold more firmly to a purer concept of man as an idea in Mind. I held to the truth I was gaining, not daily, but moment by moment, yet the beliefs and accompanying symptoms seemed to persist. I continued to search and maintain in thought the spiritual facts I found concerning health, harmony, and my oneness with God, my Father-Mother.

One morning, as I was studying, I read this passage from *Science and Health* (p. 391): “Banish the belief that you can possibly entertain a single intruding pain which cannot be ruled out by the might of Mind, and in this way you can prevent the development of pain in the body.” The word “belief” stood out as if it were raised from the page, and I knew I had found my answer and was healed. In a few days all pain in my side and neck and the congestion in my chest disappeared. I had awakened and realigned my thought with God, Truth, as we learn in Christian Science, and harmony and health were being demonstrated in my experience.

I am most grateful for membership in The Mother Church and a branch church, for class instruction, and for the opportunity to have served as First Reader.

RALPH E. ORAHOOD
Long Beach, California



I am very grateful for Christian Science. Two summers ago I had a healing. I was at the end of our field, holding my horse by her halter, waiting so my mother could bring in her horse. Then I let go of my horse and started running to my mother. This scared my horse, and she started running and knocked me down and ran over me. I got up and went to my mother. She told me to turn my thought to God. Then we went into the house and sat down and talked about how there are no accidents in God's kingdom, and God's idea can't have any pain.

I am made in God's image and likeness, so I can't be hurt by error. Error is nothing. My horse is also God's idea and can only show love.

There was a noise in my head. My mother prayed for me—gave me Christian Science treatment. After my mother finished the treatment I didn't hurt anymore, and the noise in my head stopped. There were no marks on me where my horse had stepped on me. After we prayed and thanked God for caring for me, I knew I couldn't be afraid of my horse. Then we went out and I brought in my horse all by myself, just as I always do. This healing was two years ago when I was eight years old.

KAREN CRAMER
Hollis, New Hampshire

It is with much gratitude and happiness that I verify my daughter's testimony. As I was watching this whole incident, I just couldn't believe what I was seeing; and at no time did I feel any fear about what I was seeing. As I saw my daughter's horse run over her, I was already turning my thought to God. The thought that there are no accidents in God's kingdom came to me. The full quotation is, "Under divine Providence there can be

no accidents, since there is no room for imperfection in perfection" (*Science and Health* by Mrs. Eddy, p. 424). I reminded my daughter of this and took her in the house where we sat down and talked about God, and prayed.

As we prayed, I told her that God is her Life and that He is the only power. I told her that nothing had ever touched her to harm her, since in God's kingdom there are no accidents and therefore she could only feel, or know, the touch of God, good. We talked about how she was made by God, Spirit, as a spiritual idea. She wasn't made up of matter because she was made in God's image and likeness. As God is the only power, she couldn't possibly experience pain or anything else unlike God, good.

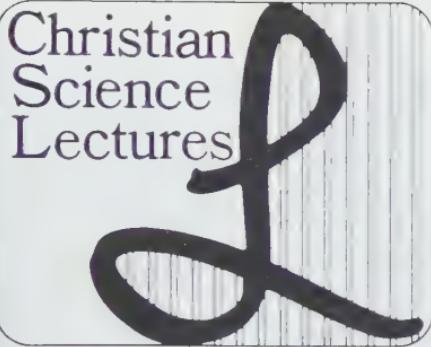
We talked about her horse and that God had created her horse, too, as a spiritual idea. Her horse could only express love, since all that God creates is under His control and reflects good from God. Since her horse is a loving idea, my daughter could have no reason to be afraid of it.

As for the ringing in her ears, I knew that divine Mind was her only intelligence and that Love was protecting her. Nothing could come into her experience to separate her from God's loving care.

My daughter had told me that her horse had stepped on her in several different places—her hands, her back, her head. Instead of looking her over, I clung to the thought that she was untouched by anything but divine Love. When we were through talking, I did happen to notice her hands, and there were no marks on them. After spending about an hour talking about God and praying, my daughter went out and brought her horse in at feeding time, just as she always has, without any fear.

I am so grateful for this healing; and I am grateful that Mrs. Eddy shared with all mankind this wonderful religion, which heals as Christ Jesus, the great Master, taught we must heal. When our children see that we can really live our religion and turn to God in any and every situation, they can only have a greater love for Christian Science, and we can too.

(Mrs.) CAROL B. CRAMER



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

BERKSHIRE—Newbury: Church, 1-A Newtown Rd., 3 p.m., Sun., Mar. 26.‡ "The Spiritual Viewpoint" (Correll)

CORNWALL—Penzance: Heamoor School, 7:30 p.m., Tues., Mar. 28. "Ageless Youth" (Driver)

DEVONSHIRE—Torquay: Central Church Hall, Belgrave Rd., 7 p.m., Thurs., Mar. 30.‡ "Go Forth in Safety" (Driver)

DORSET—Poole: Church, Church Rd., Parkstone, 7:45 p.m., Tues., Mar. 28.‡ "There's Only One Real Ego" (Correll)

GREATER LONDON—Wimbledon: Sidney Black Memorial Hall, Worple Rd., 8 p.m., Thurs., Mar. 30. "There's Only One Real Ego" (Correll)

HAMPSHIRE—Portsmouth: Church, 178 London Rd., 7:30 p.m., Fri., Mar. 31. "Spiritual Knowledge and Self-control" (Correll)

Winchester: Montgomery of Alamein School Hall, Romsey Rd., 8 p.m., Fri., Mar. 31.‡ "Ageless Youth" (Driver)

WEST SUSSEX—Haywards Heath: Clair Hall, Perrymount Rd., 3:15 p.m., Sat., Apr. 1.‡ "Ageless Youth" (Driver)

Littlehampton (First, Rustington): Littlehampton School, Hill Rd., 3 p.m., Sat., Apr. 1.‡ "The Spiritual Viewpoint" (Correll)

FEDERAL REPUBLIC OF GERMANY

Duisburg: Mercatorhalle, entrance Königstr., 8 p.m., Thurs., Mar. 30. In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

Konstanz: Festsaal, Insel Hotel, 4 p.m., Sat., Apr. 1.‡ In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

SWITZERLAND

Lugano: Palazzo dei Congressi, Via le Cataneo, 4:30 p.m., Sat., Apr. 1. In Italian. In German 3 p.m. "Life Without Lack" (Mondino)

REPUBLIC OF SOUTH AFRICA

NATAL—Colenso: Town Hall, St. Georges St., 8 p.m., Mon., Apr. 24. "Loving to Live" (Curtis)

Pietermaritzburg: City Hall, Church St. and Commercial Rd., 3 p.m., Sun., Apr. 23. "Let's Choose Heaven Here" (Curtis)

TRANSVAAL—Randburg: Gala Cinema, Crossroads Shopping Centre, Hendrik Verwoerd Dr., 3 p.m., Sat., Apr. 2.‡ "Let's Choose Heaven Here" (Curtis)

AUSTRALIA

QUEENSLAND—Brisbane (Fourth): Renewal Centre, Cripps St., Salisbury, 8 p.m., Fri., Apr. 21.‡ "Are You Looking in the Right Direction?" (Rivas)

Nambour: Civic Hall, Currie St., 3 p.m., Sun., Apr. 23.‡ "Who's at the Top of Your Pyramid?" (Rivas)

UNITED STATES

(Week of February 12 to 18,
an earlier and a later date)

ARIZONA—Scottsdale (First): Scottsdale Hilton Hotel, 633 N. Scottsdale Rd., 8 p.m., Tues., Feb. 14. "The Language of Soul" (Clarke)

CALIFORNIA—Red Bluff: Church, 956 Jackson and Cedar Sts., 8 p.m., Thurs., Feb. 16.‡ "Claim Your Real Inheritance" (Tuttle)

Rolling Hills Estates: Church, 706 Silver Spur Rd., 8 p.m., Thurs., Feb. 16.‡ "The Spiritual Viewpoint" (Correll)

Sacramento (Fifth): Scottish Rite Auditorium, 6151 H St., 3 p.m., Sun., Feb. 12.‡ "The Spiritual Viewpoint" (Correll)

Salinas: Community Center, Santa Lucia Rm., 940 N. Main St., 8 p.m., Tues., Feb. 14.‡ "There's Only One Real Ego" (Correll)

San Bernardino: Church, 736 E St., 7 p.m., Fri., Feb. 17.‡ "There's Only One Real Ego" (Correll)

San Diego (First, La Mesa): Dramatic Arts Theater, 5300 Campanile Dr., 2 p.m., Sun., Feb. 12.‡ "The Language of Soul" (Clarke)

Sun City: Del E. Webb Memorial Hall, Cherry Hills and Sun City Blvd., 3 p.m., Sat., Feb. 18. "There's Only One Real Ego" (Correll)

Yuba City: Woman's Clubhouse, Plumas and Colusa Aves., 8 p.m., Mon., Feb. 13.‡ "There's Only One Real Ego" (Correll)

COLORADO—Denver (Fifth): Church, 1477 Columbine St. and E. Colfax, 8 p.m., Mon., Feb. 13.‡ "Get Your Life in Balance" (Driver)

DELAWARE—Wilmington: Music School, 4101 Washington St., 8 p.m., Fri., Feb. 17.‡ "What's Your Greatest Need?" (Alton)

FLORIDA—Brooksville: Church, Bell and E. Ft. Dade Ave., 8 p.m., Mon., Feb. 13.‡ "God Is Your Provider" (Alton)

Green Cove Springs: First United Methodist Church, 500 Walnut St., 3 p.m., Sun., Feb. 5. "Why Spiritual Healing?" (McClain)

St. Petersburg (joint lecture): Bayfront Center Auditorium, 400 First St., S., 3 p.m., Sun., Feb. 12. "God Is Your Provider" (Alton)

Sanford: Civic Center, 401 E. Seminole Blvd., 7:30 p.m., Tues., Feb. 14.‡ "God Is Your Provider" (Alton)

GEORGIA—Atlanta (First): Church, Peachtree and 15th Sts., 8 p.m., Thurs., Feb. 16.‡ "See It Like It Is" (Houston)

HAWAII—Hilo, Hawaii: Church, Wailuku Dr. and Ululani St., 3 p.m., Sun., Feb. 26. "The Power of God" (Rivas)

INDIANA—Indianapolis (Fifth): Church, 655 E. 62d St., 3 p.m., Sun., Feb. 12.‡ "The Healing of Moral Weakness" (Plummer)

KANSAS—Topeka: Dickinson Theater, 120 E. Eighth St., 12 m., Tues., Feb. 14.‡ "Ageless Youth" (Driver)

MARYLAND—Baltimore (First, Essex): Essex Community College, 7201 Rossville Blvd., 11 a.m., Sat., Feb. 18.‡ "What's Your Greatest Need?" (Alton)

MISSOURI—St. Louis (joint lecture): Forest Park Community College, 5600 Oakland Ave., 3 p.m., Sun., Feb. 12.‡ "Finding Reality Through Prayer" (Heard)

NEW YORK—Binghamton: Church, 17 Front St. and Riverside Dr., 8 p.m., Thurs., Feb. 16.‡ "Diana or Christ?" (Aghamalian)

Syracuse (First): Church, 728 E. Genesee St., 8 p.m., Fri., Feb. 17.‡ "Diana or Christ?" (Aghamalian)

OREGON—Madras: Church, Tenth and A Sts., 3 p.m., Sun., Feb. 12.‡ "Claim Your Real Inheritance" (Tuttle)

PENNSYLVANIA—Philadelphia (Fourth): Church, 5842 Hoffman Ave., 3 p.m., Sun., Feb. 12.‡ "Individualizing God's Power" (Pickett)

SOUTH CAROLINA—Aiken: Church, 433 Whiskey Rd., S.W., 8 p.m., Fri., Feb. 17.‡ "Dare to Care" (Houston)

TEXAS—Austin (First): Church, 1309 Guadalupe, 3 p.m., Sun., Feb. 12.‡ "A New Beginning" (Jenks)

TEXAS (continued)

Beaumont: Church, 2955 Louisiana St., 8 p.m., Thurs., Feb. 16.‡ "Today's Prophet" (Heard)

VIRGINIA—Richmond (First): Church, 2201 Monument Ave., 8 p.m., Tues., Feb. 14.‡ "Diana or Christ?" (Aghamalian)

WASHINGTON—Richland: Holiday Inn, 1515 George Washington Way, 8 p.m., Tues., Feb. 14.‡ "Claim Your Real Inheritance" (Tuttle)

Seattle (Fifth): Asa Mercer Junior High, 1600 S. Columbian Way, 3 p.m., Sun., Feb. 12.‡ "Get Your Life in Balance" (Driver)

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